

the Chaplain

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THEY SAID IT!

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FINALLY, BRETHREN

ALL IN FUN!

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*An Easter sermon originally preached to
fighter pilots of the Royal Air Force*

The Greatest Question of all time

by LESLIE S. R. BADHAM

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IF YOU want certainty in religion," said a wise man, "go for the big questions." We salute that principle. It is the great chords and not the grace notes which bring harmony to the soul. Show me a man who has let the music in him die, and you will show me one who has lost his hold on the big themes. The reality of God, the compelling claims of Christ, the assurance of immortality—these have passed him by. The widespread materialism of our time gives the lie to those who complacently assume that the big questions are big enough to take care of themselves. Let us be ready, as St. Peter said, to give answer to those who ask, concerning the faith that is in us. Let us, like the early Apolo-

gists of the Christian Church, have the courage to believe that the truth is one, and let us show that truth from many quarters converges to illuminate the truth revealed in Christ.

In this spirit consider one of the greatest questions of all time—the question of Job, when wrestling with the mystery of life; he asked, "If a man die shall he live again?" Here is a question so big, so far-reaching in its implications, so vital to the soul in the hour of its greatest need, that no voice which helps to answer it should go unheeded.

Let us assume, then, that we have never heard in our own hearts the Christian song of victory, that we have grave doubts of the reli-

ability of the Gospel record, and that we are not impressed by the millions who have lightened the world's darkness by their faith in God. Let us start, as it were, from scratch. "If a man die, shall he live again?" What answer can now be given to the inquiring mind?

TO BEGIN with, belief in the immortality of the soul is well-nigh universal, as Sir James Frazer says (in *The Golden Bough*): "Men in all countries, in all stages of ignorance and knowledge, commonly believe that when they die, some part of them does not perish." The builders of the Pyramids shared this belief with the builders of Stonehenge, the Red Indian held this conviction in common with the Sea Kings of Scandinavia. The Persian, the Hindu, the Hebrew, the Greek, believed, in one form or another, in the survival of the soul.

Now, if the belief in the deathless nature of the human spirit is so widespread; if, like a star, it has outlasted the centuries; if, being beyond knowledge, it has survived changes in knowledge, does it not suggest that the belief is intuitive, that it owes its strength to persuasions which are instinctive? Who can say otherwise than that, as the swallow, at the approach of winter, is guided by instinct to sunnier lands across the sea, or as the salmon in the spawning season leaves the sea for inland rivers, or as the eels born in the Sargasso Sea are guided by instinct on an amazing journey into

our own streams, so man has deep within him an instinctive urge to look on death as the threshold of another life?

If this is the case, man should trust that inner voice, for there is no recorded instance of instinct proving deceptive or being contrary to reality. "I hold it true," said Emerson, "that God who keeps His word with the birds and fishes in their migratory instincts, will keep His word with man."

I see my way [said Browning] as birds
their trackless way.

I shall arrive! What time, what circuit
first,

I ask not; but unless God send his hail
Or blinding fire-balls, sleet or stifling
snow,

In some time, his good time, I shall
arrive:

He guides me and the bird. In his
good time!

Yes, "When God wants to carry a point with His children," said Pascal, "He plants His arguments in the instincts."

Columbus, walking by the seashore, noticed some plants from a strange land cast at his feet. They fired his imagination and set him dreaming of another land beyond the sunset. So we, walking by the shores of our mortality, can be aware of suggestions and intimations that speak to the awakened mind of the larger hope.

IF A MAN die, shall he live again?" Our idea of the fitness of

things inclines us to answer, "Yes." Let us clarify a thought by an illustration. An apple tree grows, blossoms and bears fruit. That is all it is capable of doing. In a thousand years it could not do more or do differently; but man is not like an apple tree. He could blossom out in many different directions—if he had time. A life of three score years and ten, however, does not exhaust his possibilities. For art is long and time is fleeting, and to achieve anything, man has to specialise, to pour his talents and energies into one channel and leave the others untapped and undeveloped. Like it or not, he has no alternative but to bury some of his talents. No wonder a saint has said, "Only in an eternal life can I know myself," or as Browning's painter expressed it, "Other heights in other lives, God willing."

Moreover, this thought gains strength when we realise that it is in the best of our breed, those whose lives have been richest in quality, who feel most poignantly the brevity of our mortal span. William James, the distinguished psychologist, expressed the attitude of most of them when he said that as he grew older, his interest in the possibility of another life grew more intense. "You see," he explained, "I am just getting fit to live." That is the point. Man has a noble longing to fulfil his highest possibilities. His purest motives cry out against being sentenced to death when he is just getting fit to live. It is not

egoism, but, as Wordsworth put it,

That most noble attribute of man,
To wish for something loftier, . . .
more adorned
Than is the daily garb of human life;

and it is this which makes a man plead against oblivion and raise the protest, "Shall not the Judge of all the earth do right?"

WITH ALL due respect to R. L. Stevenson, "to travel hopefully" is not "a better thing than to arrive," since man travels most hopefully when he has an idea of his destination. Knowing where he is going helps him to plan his route. Take from life "the sense of something after death," and life loses in dignity, meaning and worth. If there is no place where earth's sorrows are felt, no place where earth's wrongs are righted, no place where "every work is brought into judgment, whether it be good, or whether it be evil," then a calculating expediency will replace lofty principle, and selfish interest will take the place of sacrificial endeavour. It is the experience of history that if a man is to live nobly in the foreground of life, he must have behind him the sustaining thought that "the foundations of the earth are laid in righteousness."

FURTHER, beside man's need of such moral assurances, he looks for an underlying purpose to give meaning to his days. Can it be found? Look back on life's long pageant.

Does not life seem to have had an upward tendency? Vegetable, reptile, animal, human—so the story goes, a story telling of successive stages of development, each stage an advance in sensitivity, in awareness to life, in mental growth. But man does not seem a stage in the process of development. He seems the culmination of the process, the highest form of life this planet can produce. Alone in moral conscience, alone in aesthetic appreciation, alone in a vast realm of spiritual radiance, he is moved to ask, "What am I here for?"

The earth, the home of man, is not a permanent affair. In the course of time it will become a dead star, nothing will be left of it, "nothing," says Science, "not even the ruins." To what purpose, then, has been the travail of unnumbered centuries, the age-long stages of evolution? If it ends in nothing, it has been for nothing. A bleak conclusion shattering alike the temples of worship and the citadels of reason! But suppose, on the other hand, that the Bible is right, that God breathed into man the breath of life, that He gave him a living soul, and set him in this world for spiritual discipline and development, that the poet Keats had a correct idea when he called this earth "a vale of soul-making." Would not this help us to see some purpose in the great pageant which carries us on? Is the material world the scaffolding within which we are to build something which will outlast the scaffold-

ing? For me at least the possibility of "a life beyond life" goes far to justify and explain what is otherwise the riddle of the Sphinx.

IF A MAN die, shall he live again?" Consider finally the answer given by the greatest and best of mankind, and let us simplify our argument by an illustration. In one of his poems Browning gives a glimpse of a young composer who has just given his first public performance of his work. As the curtain swings back, the auditorium is filled with clapping crowds, but the composer turns his eyes from them to the place "where sits Rossini patient in his stall." Rossini, the man with an established reputation, with experience and famous compositions behind him, is the man who knows. His judgement is final. As Browning puts it, "One wise man's verdict outweighs that of all the fools."

Let us, with that illustration in mind, ask what those who have done best, risen highest, achieved most, have to say about the soul's immortality. Did not their faith, their courage, their achievement, spring from their glowing convictions of the nature of God, and of their lasting value in His sight? Those who have lived most triumphantly have been uplifted and sustained by their unshakable belief in the Immortal Hope.

One word more. Who saw deepest into life's mystery? Who walked this earth in deepest fellowship with the Eternal Spirit? Who entered

most intimately into the unseen that word and matchless deed, call
encompasses us? What is the verdict heaven and earth to witness that
of Jesus Christ? Did He not, by if a man die he shall live again?

The following prayer was written by Prime Minister William Gladstone of Great Britain on the occasion of the death of his son:

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech thee for him whose dwelling place and every need thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in paradise, in the companionship of saints, in the presence of Christ, in the ample folds of thy great life.

Grant that his life may unfold itself in thy sight and find sweet employment in the spacious fields of eternity. If he has ever been hurt or maimed by any unhappy word or deed of mine, I pray thee of thy great pity to heal and restore him that he may serve thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him, and miss him, and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a sense of nearness in such degree as thy laws permit.

If in aught I can minister to his peace, be pleased of thy love to let this be, and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let thy will be done; for my will is blind and erring, but thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. AMEN.

AT YOUR SERVICE

- Materials and services available to chaplains
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Publications

An excellent bibliography of pamphlet literature in pastoral care has been published by Carroll J. Wright, Jr., a graduate student working with Dr. Wayne E. Oates at Southern Baptist Theological Seminary. Covers inexpensive pamphlets and booklets in areas such as sex education, premarital guidance, bereavement, alcoholism, etc. Order from Carroll J. Wright, Jr., 127 Pennsylvania Ave., Louisville, Ky. \$1.00.

Two excellent booklets—*The Chaplain and His Use of the Bible* and *The Pastor and Ways of Using the Bible*—are free to any chaplain. Request from former Navy Chaplain James V. Claypool, American Bible Society, 35 E. Wacker Drive, Chicago 1, Ill.

The General Commission on Chaplains, in co-operation with the National Council of Churches, has provided a Directory of Union Churches Overseas. The directory contains names and locations of churches, names of pastors, and schedules of services. Chaplains may receive copies by writing to the Commission, 122 Maryland Avenue, NE., Washington 2, D.C.

UN publications, as well as most publications of its specialized agencies, can be obtained in the United States

from the International Documents Service, Columbia University Press, 2960 Broadway, New York 27, N. Y. Sales agent in Canada is the Ryerson Press, 299 Queen Street West, Toronto; in Great Britain, H. M. Stationery Office, P. O. Box 569, London, SE. 1.

The United Nations: Its Record and Prospects (by A. M. Rosenthal, UN correspondent for the New York Times) has been prepared for the Carnegie Endowment for International Peace. Order from Manhattan Publishing Company, 225 Lafayette St., New York 12, N. Y. 75¢.

"What veterans like about Antioch" is stressed in a recent Antioch College bulletin called *More than Books*. The college's study-plus-work plan follows the pattern which has proved so successful in service schools, fusing theory with practice. Supplied, on request, by F. B. Inman, Director of Admissions, Antioch College, Yellow Springs, Ohio.

Audio-visual Aids

The new *Audio-visual Resource Guide*, a 500-page volume, evaluates some 1600 subjects.

The guide classifies its subjects according to the objectives of Christian education. Each subject is listed with title, producer, year issued, synopsis, running time, sale or rental price, places obtainable, age levels for which best suited, suggested uses in church groups, and an over-all rating. Includes a bibliography, sources, and agencies that serve the churches.

Order from Department of Audio-

[Continued on page 18]

• One of the best contributions thus far to clear thinking about "Christian Hope"—theme of the Second Assembly of the World Council of Churches.

• To help you make the most of a great opportunity, the next issue of *THE CHAPLAIN* will feature information, discussion, and preparatory materials for the August conference.

Looking Toward Evanston

by ROBERT McAFEE BROWN

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IN THE preparations for the Evanston Conference of the World Council of Churches to be held this summer, the theme of "Christian hope" has naturally gravitated to a discussion of eschatology, or "the last things," and the sense in which the biblical ideas of the "end" (the second coming, the last days, the anti-Christ, etc.) are to be understood. The important question has been asked: "To what extent is Christian hope dependent upon some kind of 'fulfillment' or 'consummation' of the total historical process?"

However, the give and take which has ensued in the religious press and journals of this country has baffled and confused American laymen and



pastors more than it has edified them. (It has also baffled and confused the theologians, including, if I may be bold enough to say so, a number who have participated in the discussion.) And the danger which has emerged from all this is that in the minds of a good many

American churchmen, eschatology has become even more unreal than it was before. "This is a theologians' fight," they say; "let us leave them to their irrelevancies and get on to the more important business of trying to organize twentieth-century life in some kind of tolerable fashion."

While this may be an honest protest, proceeding from the highest motivations, I venture the comment

that it misses the point. It need not be the case that concern with eschatology leads to irrelevance or to a widening of the gap between Christian faith and social responsibility. In fact, I would urge that it is within the framework of Christian eschatology that social and political concern can be understood most profoundly.

What needs to be done is to try to demonstrate, in as unpretentious and pedestrian a way as possible, something of the connection between eschatology and ethics. The following comments are offered as a starter in this direction, in the hope that they may be picked up, torn apart (if need be), and recast by wiser minds in such a way that our necessary concern with eschatology may relate itself more obviously to the immediate tasks of Christian ethical responsibility.

I

Before doing this it is necessary to make a distinction between two differing versions of the eschatological hope which have wide currency today. One of these versions, of a more "literalistic" type, stresses belief in the return of Christ in such an immediate temporal sense as to undercut rather effectively the necessity for corporate political action or concern on the part of Christians. Here the emphasis is so exclusively immediate and "vertical" as to make it exceedingly difficult to find a place for any kind of long-range planning, or even concern,

about the temporal future, in terms, say, of economic order or economic justice. The "interim" between now and the end must be endured, but it must not be taken so seriously as to deflect attention from concern with the second coming of Christ. Those who espouse this very rigorous kind of eschatology must, it would seem to me, draw whatever sense of political and social concern they have, from other than distinctively Christian sources. Their political concern appears not so much as an outgrowth of their theology as a rather alien element imported into their theology.

However, I believe that there is another way of stating the eschatological concern, in terms of which our political and social responsibility can not only be understood, but understood more adequately than if the eschatological element is lacking. This viewpoint is harder to state, but it would seek to remind us that history may very well continue for an indefinite length of time, and that the Christian is obligated to take radical account of this fact. The significance of the "end," from this standpoint, is twofold:

1. A belief *that* there is a fulfillment or a consummation, without trying to date it, safeguards belief in the meaningfulness of the whole historical enterprise. That is to say, one can affirm that human history under God has direction and purposiveness, that history is going somewhere. Its direction and fulfillment can be understood by the

Christian in terms of Christ. *He* stands at the "end"—not chaos or Satan or Senator McCarthy (terms which I do not here suggest as synonymous although I am often inclined to think that they are). History is not just a meaningless, tragic jumble of events, but the arena in which God is at work. To be sure, we must not claim to know too much about a "pattern" or "design" in history. But that there is some pattern or design, even if known only to God, is an affirmation which is clearly part of Christian faith, and an affirmation which is very difficult to make outside of some explicitly eschatological framework.

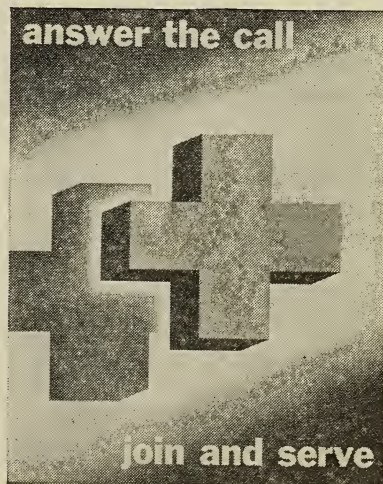
2. Such an interpretation also safeguards us against placing *all* the meaning and significance of our existence within the temporal framework. We are rescued from the folly of placing all our theological eggs in one utopian basket, only to have them smashed to bits when the bottom falls out of the basket. That the "fulfillment" is not simply the result of human striving, that it represents the activity of God rather than the activity of men, that it represents a judgment on our intentions and a fulfillment of God's intentions—such considerations help us, even in the midst of our historical striving, to keep our attention where it needs to be: on what God can do both through us and in spite of us, for the furtherance of his almighty will. So the significance of our historical striving is seen in

its relation to a more ultimate significance than can be measured in merely historical terms. Historical activity is intensely meaningful, but it is meaningful because it is picked up, transformed, judged, purged, and fulfilled—by God.

II

Now it is clear that in the New Testament period the eschatological hope resembled the first of the two varieties distinguished above, rather than the second. The initial expectation was that the temporal order would come to a hasty conclusion. It is also clear that this eschatological hope was incorrect. The "end" did not come as the early Christians had anticipated that it would. However, it is further clear that the early Christians had a real sense of social responsibility, integrally related to their eschatological hope.

Consequently, in what follows I



shall try to suggest three ways in which their eschatology and ethics were interrelated, and also suggest how, even in our own "revised" situation today, the attitude of the early church helps us to deal with the relationship of ethics and eschatology.

1. Among the New Testament Christians, the fact of the matter is that eschatology did not lead to irresponsibility or neglect of this world. On the contrary, *their concern with the "age to come" made them live more responsibly in the present age.* This is a fact which can be documented.

Take, for example, the conclusion of Paul's discussion of belief in the resurrection of the body—an eschatological emphasis if there ever was one. He concludes with the words:

Therefore [i.e. because of this eschatological fact], my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. [I Cor. 15:58.]

This is a call to action, imbedded within the framework of eschatological concern. It gives, in fact, the true significance to work. Work "in the Lord" has meaning and significance. It is not "in vain."

The point is spelled out even more specifically at the beginning of the next chapter in the same letter. Having concluded his discussion of resurrection, Paul immediately urges the Corinthians to send a sum of

money to the poor in Jerusalem. Not for a moment did he give them the option of thinking, "Eschatology is so important that we can forget about our needy brethren." In fact, when some of his flock in Thessalonika did try that line, saying that since the "end" was coming soon they would not bother to work any more but would sit around and wait for Christ's return, this nonsense was dealt with very sternly by Paul: "If any one will not work, let him not eat" (II Thess. 3:10).

The Epistle to the Hebrews makes the same point. The familiar eleventh chapter, with its discussion of the "heroes of faith," stresses the notion that here we have no continuing city, that we are strangers and pilgrims on earth, that God has prepared a better place for us—eschatology with a vengeance. But does this mean that we are to sit back and wait for the great day with patiently folded hands? On the contrary, "Therefore [i.e. because of the truth of this eschatological perspective] . . . let us run with perseverance the race that is set before us" (Heb. 12:1). "The race that is set before us," is right here and now. We have a job to do, and we are to get on with it, and no more dilly-dallying around!

The above examples demonstrate, I believe, that there was a strong sense of social concern among the early Christians, and that this was intimately related to their eschatological hope. In two areas, however, the analysis is inadequate as a guide

for us today, and we need to go beyond it:

The first area has been mentioned before, the fact that we live in a "revised" situation, where the temporal future stretches ahead as a factor which we must take into account. This means that we must express our social responsibility in terms of more adequate long-range activity than merely, say, giving to the needy or taking care of the brethren. We are surely called upon to take our own historical situation into account and attack our own contemporary problems politically as well as individually or ecclesiastically.

This conclusion is borne out by the second area of difference, which lies in the fact that the early Christians had no political power and did not consider the acquisition of it important. Christians today do have political power, and must consider the retention and use of it highly important. For in view of the "revised" situation, political activity and social planning for the future become ways in which we can act meaningfully in our day.

The responsibility which devolves upon us, in other words, is to act responsibly toward our situation, with the same measure of fidelity with which the early Christians acted responsibly toward their situation. And when the above two factors have been taken into account, I am confident that the eschatological hope of the early Christians can be seen to be highly

relevant not only to their own social concern but to ours also.

That point having been made, the other areas of relationship between eschatology and ethics can be dealt with more briefly.

2. A second insight for ethics which emerges from the New Testament eschatology is this: The Christian, secure in the eschatological hope, can live in this world with a kind of gay abandon. He need not be troubled about himself, for he knows that the rock on which he stands is solid ground:

If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. [Rom. 14:8-9.]

This verse captures the mood of the early Christians perfectly. There was nothing to worry about. You could go about your activities in this world sure that nothing could harm you. If Caesar didn't like the way you were behaving, so much the worse for Caesar. He couldn't do you any real harm, for whether you lived, or whether you died, you were the Lord's, and not Caesar's. Your ultimate allegiance to God freed you to live responsibly, in terms of other claims which were made upon you, and made it unnecessary to be frightened by "what might happen to you." This was a basis for adventurous action, a spur to responsi-

ble living in the name of God and for his sake. Rather than dulling ethical concern, this kind of eschatological dimension strengthened it.

The same thing remains true today. Reinhold Niebuhr has shown the relevance of this perspective to the solving of the problems of our contemporary society, in the concluding paragraphs of his essay in *Goals of Economic Life* (Harpers). And while Dr. John Mackay, moderator of the Presbyterian Church of the U.S.A., might not appreciate the descriptive term "gay abandon" to characterize his activity, it is certainly out of this kind of orientation that his significant and widely published statement about "The New Idolatry" has come. His demand that we disavow the less-than-ultimate allegiances which our culture is trying to force upon us springs from the ultimate recognition that whether we live or whether we die we are the Lord's, and it was a piece of inspired wisdom which prompted the editor of *Theology Today* to reprint his statement in the heart of an issue of their journal devoted precisely to the question of Christian eschatology. For here is eschatological concern being spelled out in terms which have a disturbing relevance to America at mid-century.

The point is even more dramatically clear in the case of many Christians who are in areas of tension and danger today, notably East Germany. Many of the accounts of heroic resistance against Communist tyranny which have come from that

part of the world indicate that it has been precisely because of their eschatological hope that German Christians have had the courage and the power to stand firm against diabolical attempts to make them betray, not only their faith, but also their fellow Christians.

3. Finally, a re-examination of the New Testament "climate of opinion" reminds us that the Christian is helped by his eschatological orientation to see what things are really important and need doing. Paul saw, for example, that to take "the end" seriously made it necessary to revise one's attitude toward possessions:

If you buy anything, you should remember that you do not have it to keep. If you make use of this world's goods, remember you have no chance to use them up, for the structure of this world is passing away. [I Cor. 7:30-31.]

To know that "the structure of this world is passing away" helps one to answer the question, "What things are really worth caring about?" It helps one to gain a more adequate perspective on life. And a typical New Testament answer to the above question is found, for example, in I Peter:

The end of all things is at hand: therefore, be sane and sober and say your prayers; above all, have intense love for one another; be hospitable; and use your gifts in the service of

God that he may be glorified in everything. [I Peter 4:7-11, abridged.]

"Such are the things," Professor C. H. Dodd comments, in a passage in *Gospel and Law*, from which the above translations are taken, "that are worth caring about, if heaven and earth are about to pass away" (p. 29). Notice once again that it is important "to have intense love for one another" precisely because "the end of all things is at hand." That is clearly the intent of the "therefore" in the quotation. All gifts are to be used "in the service of God." Life is seen in its proper perspective when the element of eschatology is present.

III

Thus to take eschatology seriously is not to take ethical demands flipantly. The more seriously one regards his citizenship in the kingdom which is not of this world, the more seriously does he find himself engaged in the struggle within the kingdom of this world. Whether this fact makes sense in cold type or not, the whole experience of the early church shows that it makes sense when lived, and the experience of the 20th-century church in the next half century may also be a means of showing that a revitalized eschatology means a revitalized ethic.



No Greater Love

Think of the importance of Friendship in the education of men. It will make a man honest; it will make him a hero; it will make him a saint. It is the state of the just dealing with the just, the magnanimous with the magnanimous, the sincere with the sincere, man with man.

HENRY D. THOREAU



Every man should have a fair-sized cemetery in which to bury the faults of his friends.

—HENRY WARD BEECHER



Oh, . . . the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together; certain that a faithful hand will take and sift them, keeping what is worth keeping, and then with the breath of kindness blow the rest away!

—DINAH M. M. CRAIK



There is nothing so great that I fear to do for my friend, nor nothing so small that I will disdain to do for him.

—PHILIP SIDNEY



Greater love hath no man than this, that a man lay down his life for his friends.

—John 15:13

For Lenten reading—a religious classic that helps you “get along with yourself”

“The Imitation of Christ”

by THOMAS S. KEPLER

Professor of New Testament, The Graduate School of Theology
Oberlin College, Oberlin, Ohio

RELIGION has basic principles by which a person can get along with himself. But, first of all, a person must recognize the four difficulties which religious psychologists tell him he must overcome. They are: self-centeredness, fear, the bearing of resentments, and a sense of guilt. These are the “little evils which lay waste life.” If a person can overcome them, then he can get along with himself.

In the fourteenth century a person lived who seemed to have caught the secret of getting along with himself; and in the last year of his life he wrote down these principles; his name was Gerard Groote, and the name of his book was *The Imitation of Christ*.

Born in 1340 at Deventer, Holland, about sixty miles from Amsterdam, and raised in a home of wealth, Groote was well educated at the universities in Deventer, Aachen, Paris, Prague, and Cologne. He



taught law for a while at Cologne.

One day a stranger approached him while he was watching a game at Cologne: “Why standest thou here? Thou oughtst to become *another man*.”

When taken ill soon, he decided in his illness to take the orders of

a Carthusian monk, though as a note of humility he went only as far as lay orders. In 1379 the Bishop of Utrecht gave him orders to become a lay preacher, and he became the most effective preacher in Holland. In his preaching, however, he criticized the weaknesses of the church, so that in 1383 his preaching license was revoked.

He then went to his home at Deventer. A plague was in Holland; and in ministering to an ill friend, Groote became ill and died in 1384. During this last year at Deventer he wrote *The Imitation of Christ*, which with some additions Thomas à Kempis edited in 1441.

Gerard Groote was in a situation where he might have become bitter, have held resentments toward the Bishop of Utrecht, have developed a sense of inferiority. But he was too big for such negative attitudes. Instead, in his worship and devotional practices he found basic principles for getting along with himself, and in his *Imitation of Christ* wrote down these insights, which are helpful for us to follow today.

His book has been so popular that it has gone into over 6000 editions and is translated into more than fifty languages. It has appealed to great men and women like Auguste Comte, John Wesley, George Eliot, Matthew Arnold, Gottfried Leibnitz, Charles Kingsley, Edith Cavell, Immanuel Kant; it also has brought strength and peace to many an unknown person through the centuries. The British Museum shows in its catalogue that it is the most read book, excepting the Bible, for the past 40 years.

A teacher recently said to me: "I recently had a hard time getting along with myself. Mental peace seemed so hard to get hold of. And then not long ago I obtained *The Imitation of Christ*. I now find that by reading excerpts from *The Imitation of Christ* for a few moments at the beginning of each day, I find a strength, purpose, peace, and inner integration to live vitally and with interest."

Another person wrote to me: "I have just bought three copies of your new edition of *The Imitation*

of Christ¹ to give to my friends; I am now ordering six more copies to give to more friends. All of them find it of such wonderful value for helping them to find peace and power for daily living."

1. *The Imitation of Christ* contains many sayings to help a person get away from *self-centeredness*. Here are some of them. Read them over thoughtfully, and see if they speak to your condition:

Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they.

If there be any good in thee, be-

OVER 50 per cent of the people who go to medical doctors for treatment have nothing organically wrong with them—they do not know how to find mental peace. During World War II, 30 per cent of the men in Greater Chicago and 15 per cent throughout the United States were rejected because they did not have sufficient mental equilibrium to play a role in wartime.

lieve that there is much more in others, that so thou mayest preserve humility.

¹ Thomas S. Kepler, editor, *The Imitation of Christ*, 1952, \$1.50. The World Publishing Company, 2231 W. 110th St., Cleveland 2, Ohio.

The humble enjoy continual peace, but in the heart of the proud is envy, and frequent indignation.

Never read the word of God in order to appear more learned or more wise.

Mere empty glory is in truth an evil pest, a very great vanity; because it draweth a man from true glory, and robbeth him of heavenly grace.

Know thou that the love of thyself doth hurt thee more than anything in the world.

Why dost thou consume thyself with vain grief? Why dost thou weary thyself with needless cares?

Strange it is that thou committest not thyself wholly unto me from the bottom of thy heart, together with all things thou canst have or desire.

Thou shalt profit much, if thou keep thyself free from all temporal care.

Let nothing be great unto thee, nothing high, nothing pleasing, nothing acceptable, but only God himself, or that which is of God.

2. Gerard Groote might have held *resentment and bitterness* toward the Bishop of Utrecht and others; but he did not. Book Three of *The Imitation of Christ* deals with "interior consolations." Here are wise utterances for overcoming resentment, tried in the fire of Groote's own real-life situation; he had confidence when evil words were cast at him:

If thou art guilty, think how thou wouldst gladly amend thyself.

If thou art conscious of nothing wrong on thy part, consider that thou wouldst gladly suffer this for God's sake.

When thou shrinkest from being abased and disgraced for thy faults, it is evident that thou art not yet truly humble, nor truly dead to the world, and that the world is not crucified to thee.

But harken to my word, and thou shalt not care for 10,000 words spoken by men.

Thou oughtest therefore to call to mind the more heavy sufferings of others, so that thou mayest the more easily bear thine own very small troubles.

3. Or perhaps we need more *patience*. *The Imitation of Christ* helps us here:

Without a combat thou canst not attain unto the crown of patience.

He is not truly patient, who is willing to suffer only so much as he thinks good, and from whom he pleases.

But the truly patient man minds not by whom he is exercised, whether by superiors, by one of his equals, or by an inferior; whether by a good and holy man, or by one that is perverse and unworthy.

4. Pride, usually thought of as worst of the "seven deadly sins," is to be combatted by *humility*:

Better it is to have a small portion of good sense, with humility and a slender understanding, than great

treasures of science with vain self-placency.

It is seldom the case that they who are wise in their own conceit endure humbly to be governed by others.

Better it is for thee to have little, than much of that which may make thee proud.

Who knoweth himself, is lowly in his own eyes, and delighted not in the praises of men.

The highest and most profitable lesson is the true knowledge and lowly esteem of ourselves.

Many words do not satisfy the soul; but a good life comforteth the mind, and a pure conscience giveth great confidence toward God.

If God were always the pure object of our desire, we should not be so easily troubled, through the repugnance of our carnal mind.

Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest.

For whom God will help, no malice of man shall be able to hurt.

The humble man, though he suffer confusion, hath yet much peace; for that he resteth on God, and not on the world.

Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself.

5. Do we sometimes *judge others* too hastily? Gerard Groote was wise about judgments:

Turn thine eyes unto thyself, and beware thou judge not the deeds of

other men. In judging of others a man laboreth in vain, often erreth, and easily sinneth, but in judging and examining himself, he always laboreth fruitfully.

We often judge of things according as we fancy them; for private affection bereaves us easily of a right judgment.

Many secretly seek themselves in what they do, and know it not.

6. Some are troubled by *temptations*, wondering why they have them. *The Imitation of Christ* helps a person to understand his temptations:

No man is so perfect and holy, but he hath sometimes temptations, and we cannot be altogether without them.

Temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed.

All the Saints passed through man's tribulations and temptations, and profited thereby.

Fire trieth iron, and temptation a man.

Many seek to fly temptations, and fall more grievously into them. By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies.

We know not oftentimes what we are able to do, but temptation shows us what we are.

7. Basic in the overcoming of all “the little evils that lay waste life” is *development of the inward life*:

Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to be come in thee.

Give therefore admittance unto Christ, and deny entrance to all others.

Put all thy trust in God, let Him be thy fear and thy love; He shall answer for thee, and will do all things well, and as is best for thee.

A man is hindered and distracted, in proportion as he draweth outward things unto himself. Many things displease and often trouble thee because thou art not yet perfectly dead unto thyself, nor separated from all earthly things.

If thou refuse outward comfort, thou wilt be able to contemplate the things of Heaven, and often to receive internal joy.

At the heart of *The Imitation of Christ* is a beatitude which is central in the living of anyone who will "get along with himself"; *Blessed is the man who is glad to have time to spare for God*. Though Gerard Groote was writing for the fourteenth century, the centuries have proven his words as basic for those today who would relate religion to mental health. Yet to get real value from *The Imitation of Christ*, a person must read it by himself, and in quiet and solitude meditate upon its principles for spiritual living. He should peruse it with George Herbert's words in mind:

By all means use some time to be alone. Salute thyself; see what thy soul doth wear. Dare to look into thy chest; for 'tis thine own.

At Your Service

(Continued from page 6)

visual and Radio Education, Division of Christian Education, 79 E. Adams St., Chicago 3, Ill.

Opportunities

For study: The return to civilian life can include the "Great Books Seminar-in-Europe," sponsored by St. John's College, Annapolis, Md., which offers "*The Odyssey* in Capri, Vergil and St. Augustine in Rome, Dante and Machiavelli in Florence, Galileo in Pisa, Rabelais in Tours, Molière in Versailles, Descartes in Paris, Chaucer in Canterbury, Shakespeare in Stratford, Hume in Edinburgh."

The fee of \$987 includes seminars and talks with European scholars, also

travel expenses from New York back to New York.

Write to Study Abroad, Inc., 250 W. 57th St., New York 19, N. Y.

↑ ↑

For business: The federal government is the owner of some 3600 patents, according to a book, *Government-Owned Patents Available for License*, published by the U.S. Department of Commerce, Washington 25, D.C. (\$1.00 a copy from Government Printing Office). These inventions are for use by anybody, free of royalty, but the federal agencies will not grant an exclusive license. In the book the inventions are carefully classified, and brief descriptions are given.

The Rending of the Veil

CONSIDER the synoptic statement, derived from the early predocummentary tradition, that in the moment when Jesus died "the veil of the temple was rent in twain from the top to the bottom." This the evangelists took to mean the radical destruction of secrecy and exclusion. In this event was symbolized the laying bare of the very heart of God.

For the veil had been hanging there for years. It looked as if it might hang there for ever. gorgeously embroidered in blue and purple and scarlet, the massive curtain hung before the inmost shrine; and it guarded its secret well. It was there to fulfil a double function. On the one hand, it was there to keep men out: a warning to sinful man that where the last mysteries of religion were concerned he must keep a respectful distance. On the other hand, it was there to shut God in; for behind that hanging

veil there was silence deep as death and darkness black as night, even while the sun was blazing outside. It had been hanging there for years: it looked as if it might hang there for ever.

This was the heart of the Jewish cult. The Jew worshipping in the temple was sure there was something behind the veil. But what? That, none could clearly tell. Some divine presence, he imagined, was there in the dark, something numinous and awesome and formidable, the mystery of holiness, the

terror of the Lord. This was Judaism's *deus absconditus*. This was the perpetual frustration of man's search for the eternal. But one day Jesus died; and from top to bottom, declare the evangelists, the veil was rent.

Here was the decisive revelatory event: man's age-long fumbling quest was at an end.

Now a great part of the urgency of preaching to-day lies in the fact

OF special value for Holy Week, this meditation presents the Cross as "God's truth revealed" and made accessible to all.

that so many to whom we preach are back where those Jews were before this thing happened. They believe there is something behind the veil, some hidden power behind the world they see. But what? That is the haunting uncertainty. A living Mind, says one. An austere righteousness, says another. A heartless indifference, was Thomas Hardy's guess:

The dreaming, dark, dumb Thing
That turns the handle of this idle
Show.¹

In every congregation there are some who are wondering: Is He a God to whom it is worth my while to pray? Is He a God who knows the miseries of man and all the wrong and heartache of the world? Is He a God who can bring me hope and a new beginning when I have done something that makes me hate myself and leaves me feeling wretched and ashamed? These are the questions to which many a man is groping for an answer, and finding only an impenetrable veil. And the minister of the Gospel, seeking to help those who are burdened with these intolerable perplexities about life and providence and history and destiny, has to tell them there is no answer to their perplexities, none whatever, save in the death of our Lord on Calvary.

This rends the veil, precisely because it is not words nor theory nor idea, but a deed; an event . . . at

once historic, unique, eschatological; God's mighty act towering over the wrecks of time. It was not enough that God should give the Promise, the Covenant, the Torah; through the long centuries God had been dealing thus with men, and the veil remained. It was not enough that He should make His prophets a herald voice to men; even the word of God burning and flaming on their lips could not answer the ultimate question; even "the hammer that breaketh the rock in pieces"² could not drive home the final truth. It was not enough to send Jesus preaching the Sermon on the Mount, challenging and appealing to men in tones they had never heard before to trust God's love for everything; even that could not do it. The veil of doubt still lingered. And then, when it seemed that the last word had been spoken and God could do no more, then Jesus died, and the veil was rent in twain. The death of Christ gives me the very heart of the eternal, because it is not words at all, not even sublime prophetic utterance: it is an act, God's act, against which I can batter all my doubts to pieces. We preach Christ crucified, God's truth revealed.

Notice, moreover, how this supplies the great missionary motive of Christendom. Exclusiveness, particularism, segregation—this was written into the very structure of temple religion. Inscribed before the

¹ *The Dynasts.*

² Jer. 23:29.

eyes of every Gentile seeker after God stood the daunting words: "Whosoever passes this barrier will himself be the cause of the death which overtakes him." As for the Holy of holies behind the veil, only one man on one day in the year might enter there. Strange irony of fate that in Jesus' time that one privileged individual should have been a Caiaphas! And all the rest, even when heart and flesh were crying out for the living God, thwarted and thrust back by barrier after barrier, and finally by the unrelenting veil which it was sacrilege and death to touch! But the day of Calvary, declare the evangelists, destroyed the veil. It finished the monopoly. It broke through the alienation. Hence the missionary passion of apostolic preaching. Greek, barbarian, Scythian, bond, free, white, black—let them all come!

"Think not to say"—in nationalist complacency—"we have Abra-

ham for father; for God is able of these stones to raise up children unto Abraham." ³

The primitive Christian confession *Kyrios Christos*, as Cullmann has pointed out, implies universalism, "a radical totalitarian claim." ⁴

"Tell the King," cried Bishop Hannington of Uganda when the emissaries of the African chieftain came upon him to murder him, "tell the King that I open up the road to Uganda with my life!"

We preach the Cross, for we have received Christ's commission: "Tell the world that I open up the road to God with My life!" This is everyman's highway. Let no man nor Church, no theology nor ecclesiastical decree, seek to reimpose the restrictions and re-erect the barriers which Jesus at so great a cost has levelled to the dust.

³ Matt. 3:9.

⁴ *Christ and Time*, p. 178.

Preaching Values in Inspired Translations

Hints for the preacher abound in such creative efforts to capture meaning as the following translations of Jeremiah 2:5:

And went after worthlessness, and became worthless.—RSV.

They went after empty idols and became empty themselves.—JAMES MOFFATT

And followed a thing of nought, and themselves became nought.

—J. M. POWIS SMITH

They followed after bubbles and bubbles they became.—GEORGE ADAM SMITH

His Death Was "IN CHARACTER"

To give his life a ransom for many—Mark 10:45

WHAT if the mob in Jerusalem had taken one of those sudden turns that mobs often take? Crucify, crucify him! they kept screaming. But they had nothing personal against Jesus. It was a crucifixion they wanted, death in a horrible form, a death they could see at leisure, over which they would have time to gloat.

Suppose they had suddenly seen how senseless it was to shriek for Jesus' death. Suppose in a roar of rage they had turned against the high priests and demanded Caiaphas instead of Jesus? In the governor's mood, anything might have been possible. Caiaphas might easily have been sacrificed. Or suppose they had chosen Barabbas? In any case, the middle cross would have been put to use, the riot would have been over. . . .

But there would have been no Christian faith. No Caiaphas, no Barabbas, could have been the "ransom for many." Caiaphas had said, more wisely than he knew, that it is expedient that one man should die



for the people. But not any man at random. Not anyone else but Jesus. The church would never have celebrated the death of Caiaphas with tears of thanksgiving.

For that matter, though in later years the sands of the Colosseum were drenched with blood from other crosses, no martyr however holy has taken the place of Jesus. Some other martyr deaths in Christian history have been more spectacular than the death of Christ. Some have involved more and longer physical pain. But the church has never set for a moment another cross or another agony beside our Lord's.

IT WAS not simply that a life was poured out on Golgotha. That happened every day. It happened that afternoon with three men, not one. But the outpouring became a saving sacrifice with only one of the three; and only because it was *his* life, not another's. No bandit, even a repentant one, no priest, no martyr could have

From The Presbyterian Outlook. Used by permission.

died for our salvation as Jesus did. No one else's death could mean what his meant because no one else's life had been like his.

Jesus' life and death were all of one piece. His death was "in character." The six hours on Calvary were the focusing of thirty years and more of living. It is surely untrue to suppose that what happened between Bethlehem and Calvary is of no special importance—that Christ could have come into the world mature (can we deny the possibility of the miracle?) and immediately pass to some Calvary. The years of his life were not a waiting for the hour of death. Good Friday was not the only significant day since the first Christmas. Jesus' death has significance because it was the sacrifice of *his* life.

There is a straight line to Calvary from the day at the temple when he was twelve years old. "I must be about my Father's business," he had said. That was true there for the small boy; it was true in the carpenter shop; it was true as he taught and preached, true in the unrecorded trifles of a life in which nothing could have been trifling. His Father's business—and if that included a cross, then the cross was his to endure.

There is a straight line from the Sermon on the Mount to Calvary. Men shrink away from that teaching because they perceive that if it were followed, it would not bring the reward the world offers; rather, it might lead to their disadvantage in the world. Indeed, it could lead to worse than disadvantage! But if Jesus

had not been himself the Sermon on the Mount in his living person, would the cross have meant what it does? It was his life, only *his*, that could be the ransom for many.

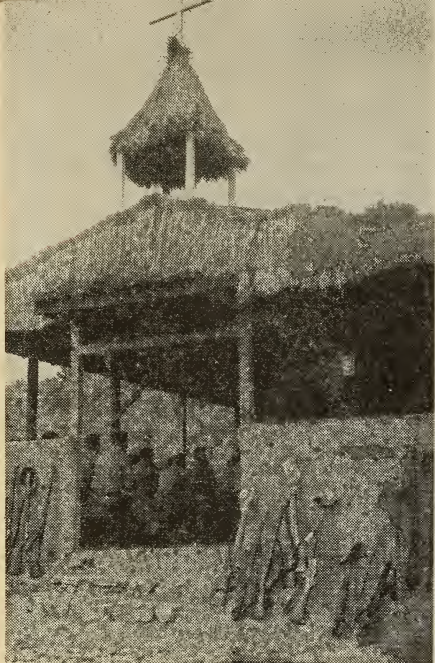
THE CHURCH has always called his life "obedience" and his death "sacrifice." Is it possible to make these distinctions? Was not his life sacrifice and his death obedience? Were not life and death alike his offering to God?

The church has felt, and rightly, that the cross has saving power because this was the life of God being given for man. The death of Christ could be of significance to the innumerable "many" because Christ himself was more than one man, more even than the Supreme Man; his life was the life of God. Yet we must remember that this was the life of God that had been "made flesh." If the human life had been less or other than it was, could God have wrought through it? Had there been wavering, inconsistency, self-seeking in the life, it would have meant no more than another martyr's, inspiring but not saving.

If God, pure Spirit, disembodied Deity, had wished to save man alone, he might have done so. But God will not save man without a Man. God's life must be completely enfleshed. And only because the Man fully translates and transmutes the life of heaven into the life of earth, is his life the ransom for which earth's prisoners of sin blindly, desperately pray.

THE WORLD is full of careful people who are sinking into unremembered graves, while here and there a man forgets himself into immortality.

—WILLIAM LLOYD GARRISON



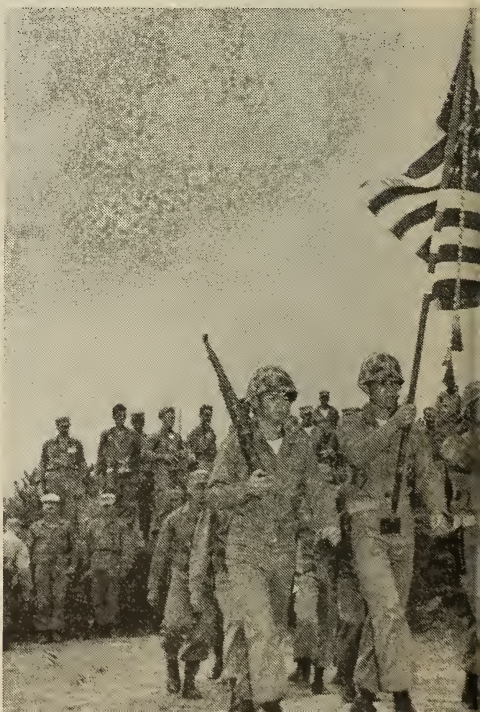
Defense Dept. Photo (Marine Corps)

Above, men of the Second Battalion, First Marine Regiment, First Marine Division attend services honoring their killed and missing comrades of the battalion. The GI's built the chapel themselves during off-duty hours, using hand-cut timber, straw, and mud. The roof was woven in the fashion of the native huts by Marines who learned the technique from Koreans. The only commercially manufactured items in the chapel are the portable organ, the chalices, trays, candlesticks, and pulpit ornaments. Vases and flower pots were made of shells which were cut down and polished.

THEY R

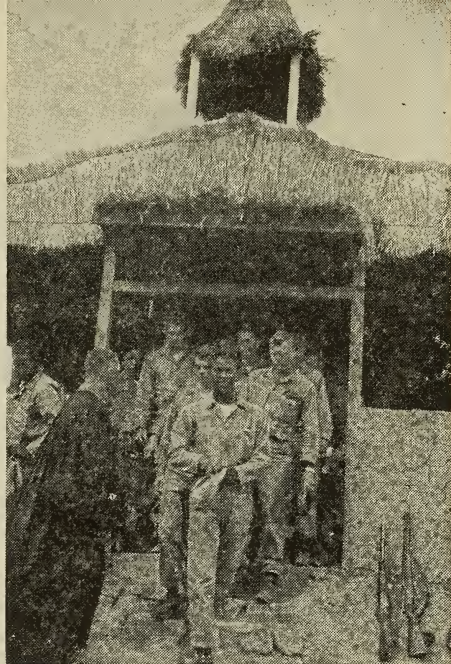
AFTER the eloquence of me markers, huts, and mound grounds as tributes from the living memorial services are still frequent. Marines carry the national colors. Marine chapel just before the se

Defense Dept. Photo (Marine Corps)



MEMBER

al services is forgotten, rude
will stand on Korean battle-
their dead friends. But now,
affairs. Below, solemn-faced
their Second Battalion, Fifth
es begin.



Defense Dept. Photo (Marine Corps)



After the dedication service for the hand-built chapel, its builders (above) greet Battalion Chaplain Samuel D. Chambers of Easton, Pennsylvania, who officiated at the ceremony. Said he: "Our chapel is a place for those of like ideals and purposes to meet together with one mind for praise and prayer. To the glory and honor of our deceased and missing this memorial chapel is dedicated, and consecrated to the worship of Almighty God. It stands symbolically at the heart of our camp, the very best that we could construct, as the place of worship for those of like mind and purpose."



Preparing for

HOLY WEEK

Compiled by J. A. Lacy

THE CROSS—A PARADOX

In a great sermon Dr. Fosdick summed up the paradoxical nature of the Cross by saying that it is

a huge, historic tragedy that yet takes in you and me, a revelation of man at his worst that yet awakens faith in man at his best, the worst that can happen that yet turns the best to the brave, a crushing defeat of righteousness that yet is one of the greatest victories righteousness ever won, and so a supreme denial of God that yet has supremely revealed him.

—From “The Cross, an Amazing Paradox,” by Harry Emerson Fosdick; copyright 1938 by The Riverside Church

THE INESCAPABLE CROSS

There is a sense in which we cannot in any case escape the Cross. It needs no great catastrophe: the path of life is, however pleasant it may be, dotted with crosses which men must bear. The question is not if we shall bear them, for bear them we shall, but only what sort of crosses they will be to us: will they be the Christian cross or a thief's? Will we find in them dumb, brute agony or the stuff of redemption? There is being spelled out for us now in tragic times a lesson that

we would not hear at our ease: that the purpose of God for us is not to give us fat bodies in this earthly society, but to discipline our spirits—if need be, at the cost of our bodies—to make us obedient servants of his Kingdom. It is ours to serve the purpose of God in this context of history as his people, and to yield to him total obedience. It may be that the cross which history lays upon us, at once the punishment for our sins, may become also in a measure a sharing of the cross of the Servant.

—John Bright, *The Kingdom of God* (Abingdon-Cokesbury 1953), p. 270

THE SEVEN LAST WORDS, with “Sermon Starters”

Father, forgive them; for they know not what they do.—Luke 23:34.

The forgiveness of which Jesus speaks is ever creative forgiveness. . . . The ultimate fact of the Christian religion is that we have to deal with a God like that; and the ultimate fact about life is that when we quit dealing with it this way, it quits holding together. Not putting up with the wrong that is done us, but matching it with something that lies far and

away on the other side of what we think of as "forgiveness"; striking out toward a lost world through the very floods that have gone over us, and expecting nothing to come of anything else, either in God's world or in man's!

—Paul Scherer, in *The Interpreter's Bible* (Abingdon-Cokesbury 1952)

Verily I say unto thee, Today shalt thou be with me in paradise.—Luke 23:43.

There is a legend that the poor thief came to the gates of paradise and found an angel guarding them. He saw the vast, spreading gardens of God beyond them, but he did not dare to seek admittance.

The angel bade him draw near; but with downcast head he replied, "Nay, I fear that I am unfit to enter here, for I have been a grievous sinner."

"Then how camest thou hither?"

"Because the Saviour Christ promised I should come with him."

The gates were flung open at the word, and Christ himself approached. He welcomed the forgiven man and, leading him to a part of the garden where the soil had been freshly turned, said, "Look, friend." The man did so wonderingly, and Jesus went on, "No fruits of the Spirit grow here. It has been uncared for. Yet thy Father's forgiving love hath uprooted the weeds, and already the soil is prepared for the planting. Now let the work begin, that love, joy, peace, and all the fragrant fruits of peace, may abound."

The man looked into the face of Christ, his eyes brimming with gratitude: "Lord, if only I had begun this work below!"

Woman, behold thy son! . . . Behold thy mother!—John 19:26-27.

If the seamless robe of Christ, for which the soldiers drew lots, has from earliest times signified the *unity* of the church, which must not be torn or rended, even so the new family created at the Cross has signified the *nature* of that unity, which is love. The church proceeds from the sacrifice of the Son of God, and the union of the beloved disciple and the mother of the Lord prefigures and foreshadows the *charity* of the ecclesia of God.

—Hoskyns and Davey, *The Fourth Gospel* (London: Faber & Faber, 1940), p. 631

My God, my God, why hast thou forsaken me?—Mark 15:34; Matt. 27:46.

The cry of dereliction? Better call it the "Cry of Victory." When God seemed farthest, God was nearest. When the flower was crushed, it yielded its fragrance to the world. When Jesus felt his spirit floundering in an angry sea, his feet suddenly touched solid ground. Even in his doubt there was something to cling to; for did he not even then say, "My God"?

—George A. Buttrick, "The Cry of Dereliction," in *Great Themes of the Christian Faith*, comp. C. W. Ferguson (Richard R. Smith 1930)

I thirst.—John 19:28.

It is a moving cry to come from one who claimed that "he who believes in me shall never thirst" (6:35); but that the living water which he shall give him will be a perpetual ever-flowing fountain that can never run dry (4:14). That living water he does

give. But to secure it for us he himself had to pass through "a dry and thirsty land, where no water is" (Ps. 63:1).

—Arthur John Gossip, in *The Interpreter's Bible* (Abingdon-Cokesbury 1952)

It is finished.—John 19:30.

No one would ever need to die again on any cross to reveal what love is or what it can do or the pulse of its redemptive passion. . . . The finality of His Cross is our assurance that we are not committed to a losing cause, but what Jesus finished has become our unfinished task and until that is finished, He is still on the Cross.

—Gaius Glenn Atkins, *From the Cross: The Seven Last Words* (Harper 1937), pp. 55, 57

Father, into thy hands I commend my spirit.—Luke 23:46.

The historian's work is not finished when he has written his last page, nor the farmer's when his last harvest is reaped, nor the statesman when his policies prevail, nor love's task and gift when love is past the Cross.

What shall one do, what can one do, with all these unfinished finished things? Leave them? Yes, of course, but how and above all to what? . . . If they are not right to be committed to God, they will be errant and fugitive. If they are, they are secure.

—Atkins, *op. cit.*, pp. 59-60, 63-64

TEXTS AND VERSES

He went forth with his disciples over the brook Cedron, where was a garden.—John 18:1.

A Ballad of Trees and the Master

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo
Him last,
From under the trees they drew Him
last:
'Twas on a tree they slew Him—last
When out of the woods He came.

—SIDNEY LANIER

*And he cometh unto the disciples,
and findeth them asleep, and saith
unto Peter, What, could ye not watch
with me one hour?*—Matt. 26:40.

Good Friday

Peter and James and John,
The sad tale runneth on—
All slept and Thee forgot;
One said he knew Thee not.

Peter and James and John,
The sad tale runneth on—
I am that one, the three;
Thus have I done to Thee.

Under a garden wall,
I lay at evenfall;
I waked. Thou calledst me;
I had not watched with Thee.

Peter and James and John,
The sad tale runneth on—
By the priest's fagot hot,
I said I knew Thee not.

The little maid spake out:
 "With Him thou wentest about."
 "This Man I never met—"
 I hear the cock crow yet.

—Lizette Woodworth Reese, in *A Wayside Lute* (Mosher 1909)

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.—Luke 22:61-62.

The Look

The Saviour looked on Peter. Aye, no word,
 No gesture of reproach! the Heavens serene,
 Though heavy with armed justice, did not lean
 Their thunders that way! the forsaken Lord
 Looked only, on the traitor. None record
 What that look was, none guess; for those who have seen
 Wronged lovers loving through a death-pang keen,
 Or pale-cheeked martyrs smiling to a sword,
 Have missed Jehovah at the judgement-call.
 And Peter, from the height of blasphemy—
 'I never knew this man'—did quail and fall,
 As knowing straight that God,—and turned free
 And went out speechless from the face of all,
 And filled the silence, weeping bitterly.

—ELIZABETH BARRETT BROWNING

Truly this was the Son of God.—
 Matt. 27:54.

The Ninth Hour

After the shameful trial in the hall,
 The mocking and the scourging, and the pain
 Of Peter's words; to Herod, and again
 To Pilate's judgment-seat, the royal pall,
 The cross itself, the vinegar and gall;
 The thieves close by, discipleship proved vain,
 The scoffing crowd, His mother's tears like rain,
 There came one moment, bitterest of all.
 Yet in that cry, when flesh and spirit failed,

Last effort of the awful way He trod,
 Which shook the earth, nor left the temple veiled,
 In that exceeding great and bitter cry
 Was conquest. The centurion standing by
 Said, Truly this man was the Son of God.

—Caroline Hazard, in *A Scallop Shell of Quiet* (Houghton-Mifflin 1907)

They crucify . . . the Son of God afresh, and put him to an open shame.
 —Heb. 6:6.

The Question

I saw the Son of God go by
 Crowned with the crown of Thorn.
 "Was It not finished, Lord?" I said,
 "And all the anguish borne?"

He turned on me His awful eyes:
 "Hast thou not understood?
 Lo! Every soul is Calvary,
 And every sin a Rood."

—RACHEL ANNAND TAYLOR

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; Through the same Jesus Christ our Lord. Amen.—*The Book of Common Prayer.*

FINALLY, BRETHREN . . .

DEAR BRETHREN:

In this corner of *THE CHAPLAIN* it will be my privilege to meet you, as it were, face to face. Here I may either share with you my own thinking or present guest editorials and reports of special interest.

In this issue I should like to pass on to you a report prepared by Chaplain Floyd M. Patterson, director of the Human Resources Research Institute, Air Research and Development Command, United States Air Force. While it is addressed primarily to Air Force chaplains and makes reference to Air Force families, the problems with which it deals are common to all the services. Therefore, on the pages immediately following, I am publishing it with the hope that it may be helpful to all of you.

My earnest desire is to make *THE CHAPLAIN* serve the professional interests and needs of active-duty chaplains in the most helpful possible manner. I shall, therefore, warmly welcome your criticisms and suggestions concerning either the form or the content of the magazine. A part of the function of the General Commission on Chaplains is to be a service agency for chaplains. We shall be genuinely grateful to you if you will tell us, from time to time, how and where we can best help you.

With a salute to each one of you as a colleague in the Christian ministry, and with high regard for your highly important specialized ministry, I am,

Sincerely yours,

Marion J. Greger

Editor of The Chaplain

The Chaplain and Air Force Families

by FLOYD M. PATTERSON

TO USE human resources more effectively, military management must take account of the *total situations* in which Air Force systems and procedures operate. Good management must also understand officers and airmen as *whole persons* whose lives off the job and out of uniform are both cause and effect of their behavior as soldiers."¹ This statement from the Department of Defense is evidence that for some time now attention has been given to the many problems related to service personnel and their families. The chaplain has a great stake in all that is done in this field.

Recent research conducted by the Human Resources Research Institute has indicated there is much to be learned from an investigation of family life in the Air Force at the present time. Dr. Ruth Lindquist has written a report² on her findings at one wing of an Air Force Command. Her findings in this particular study should be of interest to chaplains in all branches of the Armed Forces.

¹ *Research in the Military Community*, for Department of Defense, June 1951, p. 1.

² *Family Life of Officers and Airmen in a Strategic Air Command Bomb Wing*, Technical Report No. 5, Human Resources Research Institute, Maxwell AFB, Ala.

Servicemen working around a base are aware of much that is never passed on to their families at home. The men usually know the location of various offices and services available to them. But a surprisingly large number of the wives, when interviewed at home, stated they did not know where to turn for advice when trouble came and their husbands were away from home. It was the opinion of the women that no one on the base was interested in what happened to the families. Even in the city, where advisory services were available, the wives did not know where to turn. They felt lost and without any friends to help them in a time of real family crisis.

This particular problem is, perhaps, more urgent in some commands than others. Temporary duty (TDY) is often for extended periods of time, and, with young families to care for, the wives feel they are often subjected to the strain of separation more than are most families.

Practically all families interviewed had the feeling of being transients. They, and the neighbors around them, realized they would be in the community an uncertain period of time. Families lived in no one community long enough to feel a part of it. Consequently, they did not establish residence; they were not voters; and membership in community organizations

did not seem worth while. Most families indicated that civic, social, school, and church activities had very little appeal for them, and there was little participation in them by either the men or the women.

In some communities, so the wives reported, there was actual open resentment toward military families because of congestion due to inadequate housing.

Adverse effects upon home and family life were evident in practically all households. In the United States, partnership marriages are looked upon as the type which can contribute most to individual development and satisfaction. In such a marriage the husband's proper role is that of sharing with the wife the responsibility for determining family goals and for the care and guidance of children. Such a role is often an impossible one for officers and airmen, even for those who desire to fulfill it. Demands on the base and the TDY missions always must come first. The husband may wish to assume other responsibilities, but he is subject to transfer, TDY, and special assignments on the base—all on short notice.

The education of children is becoming an increasingly grave problem for service personnel. Young children, particularly, are adversely affected by the demands made upon their parents. In many instances, the children are seen as uprooted wanderers deprived of many of the conditions generally regarded as essential for growing into mature citizens of a democracy.

What can a chaplain do in helping the service family? Situations differ, but in the main the problems cited above are to be found all over the world. Here are a few suggestions to

be incorporated in the chaplain's own program of work:

1. *Strengthen the women's organizations wherever possible.* Wives can receive much valuable information and help through these regularly constituted activities on a base. This will never reach *all* the women, so some additional steps are necessary.

2. *A program of continuous education* must be carried out. There is a larger turnover of personnel, and this means there are new families coming to the base and community each week. They need help in orienting themselves to the base services and community agencies.

3. *An adult-education program* could be sponsored by the chaplain. Contacts through the base nursery would offer a nucleus for a parent-education group. The chaplain could encourage such participation even though he himself need not do the teaching or organizing. There are others who can assume some responsibility for such work.

4. *Strengthen the ties between the community and the air base.* Anything done in this area will make an important contribution to all service families, but it will be especially helpful to the families living in the civilian community. Families need to be integrated into the civilian community activities. Is the chaplain *actively* working with the civilian agencies, including the local ministerial association, on this problem?

5. *An up-to-date Information Sheet* needs to be available to all service families. This could be a very simple sheet, but it should contain a roster of names and phone numbers of key personnel. This could include off-base,

as well as on-base, personnel and agencies.

6. The Wing Chaplain should acquaint the entire Wing Staff with these problems and encourage them to do their part.

7. The Wing Character Guidance Council ought to consider these problems and see what action could be taken. This should involve a periodic review of all activities relating to the families of Air Force personnel.

8. The Character Guidance Lectures and periods set aside for "Information and Education" should be utilized for such topics as "Family Life," "Family Responsibilities," etc.

There can be no *one* solution to such a series of severe problems. The information given above is merely indicative of the activity *all* chaplains must incorporate into their base activities if they are to minister to the service families. The peace of mind of a member of the military service is a recognized factor in his effective performance of duty. The men will work better if they know the Air Force is interested in them and their families. The chaplain is responsible, not only for single men in the barracks, but for families as well. In our work as chaplains this must be recognized, and our work must be planned accordingly.

Chaplain Dan Jorgensen leading daily devotions in the Airfield Chapel, Itazuke Air Force Base, Japan. Chaplain Joseph L. Schuler (right) took Chaplain Jorgensen's place in the 18th Fighter Bomber Wing, Korea.



B O O K S

The Church and Mental Health

edited by PAUL B. MAVES

(Reviewed by Chaplain
N. V. Brink)

This particular volume is, as its Foreword states, a "distillation and condensation of much fine scholarship and extensive experience." It exhibits both the strengths and the weaknesses of any compilation of separate papers. Any of these papers could have been extended into a book, and in the limited treatment of each theme lies the volume's principal weakness.

The approach of the book is in tune with the times. It is holistic in that the individual writers, while presenting their particular viewpoints, remember that the primary approach to mental health is along the line of mind, body, and spirit seen as a unity.

Of particular interest is the historical survey of religious healing. In a volume published in 1878, *Practical Theology*, J. H. Van Oosterzee said that "the minister's function in visiting melancholy persons is likened to that of a sunbeam to which the drooping flower bud gladly raises itself." The theoretical idea has remained the same; but, as the material shows, the minister's approach to the mentally ill has

greatly improved. Seward Hiltner relates the new approach to older insights. In his article here he says:

The fact that man is alienated from God, not alone through evil he has not created, but from falling away in sin himself, is as true as ever. The fact that man, to be saved, cannot pull himself up by his own bootstraps, but must experience both the pain and release that comes from reliance on God's grace has not changed.

And he continues:

The new concern is, therefore, new plus old, original plus inherited, theoretical plus practical, existential plus scientific.

For the chaplain or pastor who must choose carefully in his book purchases, this volume will provide a survey of the best in current thought as Christians think in terms of mental health.

New York, Charles Scribner's Sons, 1953. 303 pp. \$4.00.

The Church and Social Responsibility

edited by J. RICHARD SPANN

(Reviewed by Rachel Henderlite)

The problem dealt with in this book is a problem of perennial con-

cern to the church and one that has long been dealt with in Christian literature. The value of the book lies in the fact that it is characterized by a new maturity which has become apparent in recent literature on the subject, and in the fact that it offers a thoughtful and practical analysis of the church's responsibility for the society in which it has been placed.

The church has been concerned from the beginning with the physical needs of the brother as well as with his spiritual well-being. However, because of the fact that the early church was strongest among society's weakest and was for many years confined to a persecuted minority of the population, the concern of the New Testament church was limited to a personal concern for a personal neighbor. Any thought of reconstructing social structures was clearly out of the question, in spite of the description of early Christians as those who "turn the world upside down." In the Middle Ages, of course, the whole of society was dominated by the church, and economic and social relationships were largely under the church's influence. It was not until after the industrial revolution, however, that the church was driven, by the disastrous effects of industrialism upon human life, to realize that it must work actively toward the redemption of society if it was to work effectively for the redemption of the individual soul.

The social gospel, which arose in

America in the latter half of the nineteenth century, although originally associated with liberalism in theology and often unaware of the complex nature of the struggle of the soul, has been recognized as the inevitable answer of the Christian church to the ills of industrialism. It marked the beginning of a great movement of social concern which not only aroused the church to its obligation to proclaim God's judgment upon an irresponsible society but drove the church into a more profound analysis of the interdependence of the individual soul and external forces which play upon it.

It is not necessary to point out for readers of this journal the direction this movement has taken, or to summarize the achievements of the social gospel. Scholarly and readable accounts of the movement are familiar to us all in such volumes as Charles H. Hopkins' *The Rise of the Social Gospel* and Henry F. May's *Protestant Churches and*

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Industrial America. One might venture to point out, however, that literature dealing with the social concern of the church seems to be moving now in two directions. Some studies, notably the symposium *Christian Faith and Social Action* edited by John A. Hutchinson, are seeking to clarify the theological bases of social action. Others—and I think of Harvey Seifert's *The Church in Community Action*—are practical studies that point to specific steps the church may take at this time. In a sense this volume, *The Church and Social Responsibility*, is a combination of the two approaches to the problem. The maturity of the approach to social action in these books is evidenced by the fact that they no longer seek to justify the social concern of the church. Instead, they assume the rightness and indeed the inevitability of such concern as lying at the heart of the gospel itself. Maturity is also evidenced by the recognition that piety is not enough, and that proper social action requires specialized knowledge of the conditions in which one would work.

The Church and Social Responsibility is an attempt to clarify the church's responsibility in specific areas of community life. Its contents fall into four parts. Part I deals with the Christian basis for the social ministry of the church; Part II deals with the church's ministry to the individual within society; Part III deals with some of the problems of the economic order; and Part IV

deals with problems of the political order. The book has the strengths and weaknesses of a symposium. The broad area included requires the work of specialists if the various problems are to be more than superficially treated. The reader is grateful that writers of maturity and experience have been sought for these topics. For example, Roland Bainton has presented the treatment of "War and the Christian Ethic," Walter W. Van Kirk the chapter on "The Church and World Political Order," and Anson Phelps Stokes the discussion of "The Churches and the State"—to mention only a few. The various points of view add richness to the study and reflect the variety to be found in American Protestant thought.

Of particular importance is the section on economic life, which deals realistically with problems of industrial life on personal, national, and international levels. Cameron Hall's treatment of "Daily Work and Christian Vocation" presents the elusiveness of the conception of vocation in a depersonalized industrial society. Mr. Hall calls for strenuous probing into the specific responsibility of each occupation in which a Christian individual may find himself, and insists that a Christian society is under obligation to assume responsibility for the structure through which men are related to one another in their work. Walter Muelder and George Hedley carry further the analysis of the complexity of American economic

life and point to the necessity that the church not merely present an individual ethic but also understand and fearlessly confront the power groups which dominate our industrial organization. Eddy Asirvatham deals with "World Economic Problems," indicating the significance of economic factors in the establishing of peace and order and pointing to America's responsibility in world economy.

There is some unevenness in presentation, as is to be expected in a symposium; and there are some neglected areas which might well have been included had not the limits of the study prohibited a more comprehensive treatment of the problems. The editor makes no claims for comprehensiveness, either in the social areas covered or in the writers included, but freely admits that this is a study of *some* of the major social areas and that there are "many other equally well qualified writers in the various fields." But the book is marked by social awareness and theological competence. The writers deal with significant problems of concern to all alert citizens. Their treatment of the problems rests upon broad understanding of the complex character of American economic and political life and upon a profound insight into the meaning of the Christian faith. More than that, each chapter includes specific suggestions for action on the part of the churches, and the book closes with an excellent chapter on "The Church as an

Agency of Social Action," by Oren H. Baker, dean and professor of pastoral theology at Colgate-Rochester Divinity School. In this chapter Dean Baker warns against "a subtly rationalized monasticism" which characterizes Christianity when it is concerned for the individual only. He emphasizes his own conviction, and the conviction upon which the whole volume rests, that "Christian social action expresses the very essence of the doctrine of the cross in Christian theology, for as one great teacher has said, all the sins which killed Jesus were social sins, sins of the group—militarism, bigotry, corruption of justice, graft and political power, mob violence, and class contempt. Neglect of the superindividual evils by the Christian church is no longer possible except at the cost of its distinctive witness."

New York and Nashville, Abingdon-Cokesbury Press, 1953. 272 pp. \$2.75.

A Pattern for Life: An Exposition of the Sermon on the Mount

by ARCHIBALD M. HUNTER

(Reviewed by A. T. Mollegen)

Few books on the Sermon on the Mount have achieved the blend of critical scholarship, accurate exegesis, theological soundness, and clarity of exposition which is to be found here. All three parts of this slender volume are excellent. The first deals with the making, manner, and matter of the Sermon; that is, with the literary sources, the poetic and

didactic form, and the originality of the Sermon.

The second part deals with exegesis and exposition. The Sermon is a design for life in the Kingdom of God, a description of living under Christ's Lordship in gratitude for his gift of himself and of the Kingdom to those who receive the gifts. The life is described by the Beatitudes, related to the Old Testament in Matt. 5:17-20, shown in its outworkings in 5:21-7:12, and designated as the right one of two ways in the closing parable.

The third section of the book deals with the place of the Sermon in various theological and historical schools of thought. Schweitzer's interim-ethic theory, Niebuhr's theological view, Windisch's view, and others are briefly described before the author gives his own. For Hunter, the ethic of Jesus is primarily one of personal attitude and principle: it is prophetic, not legalistic, and for Christians with the help of God. It is inexhaustible in its demands, so that no one ever kept it in its fullness except Christ; but this does not mean that it is not relevant to, or realizable to some degree in, the average Christian's living.

I should like to make two comments which it would take too much space to justify:

The literary structures of the six antitheses of Matt. 5 do not mean, "The old Law said. . . I say." They mean, "*The scribes say* the old Law says, . . . but I say the old Law says. . . ." Jesus does not condemn

Moses for legislating for the hardness of men's hearts. He condemns the scribes (Shammai as well as Hillel) for elevating Deut. 24:1-3 to the level of Genesis, thereby lifting legislation made to remedy sinful situations to the same order as the revelation of the norm.

Again, if Professor Hunter means by the paragraph on pages 97-98 that Reinhold Niebuhr is a representative of Barthianism, he is quite wrong.

Philadelphia, Westminster Press, 1953.
128 pp. \$2.00.

When You Marry

by E. M. DUVALL, REUBEN HILL,
and S. M. DUVALL

(Reviewed by James W. Carty, Jr.)

Family members should discover new satisfactions in creating a companionship wherein the value of each person is appreciated and preserved, Dr. Hill contends.

The family of the future is projected by him as being more democratic, affectionate, adaptable, versatile, concerned with homemaking, and person-centered. Its members will seek aid in family-living associations, well-baby clinics, family counseling, recreation and child-guidance centers, and other health and welfare agencies.

Considerable insight and preparation are needed before individuals marry and rear a family, because the desire for happiness is not sufficient to guarantee success. This

comprehensive, highly readable book, which is enhanced by the humorous cartoons of Wyncie King and Hugh Devine, provides sane guidance for selecting a mate and entering richly and fully into the different aspects of family life.

The work is a complete revision of the first edition, which sold more than 65,000 copies. Statistics have been up-dated; new material and new chapters have been added. The result is another book excellent for counselors, instructors in family courses, and individuals about to be or already married.

The authors are experts in family life and have written extensively in that field. Mrs. Evelyn Millis Duvall formerly was executive secretary of the National Council on Family Relations and director of the Association for Family Living, Chicago. Dr. Reuben L. Hill is professor of sociology and research professor, Institute for Research in Social Science, University of North Carolina.

Chapters in Part I, "Anticipating Marriage," consider personality, love, dating, courtship, meaning of an engagement, facts of life, morality, who gets married, and wedding plans.

Part II analyzes "What It Means to Be Married." There are chapters on money, conflicts (which can be productive as well as destructive), crises, divorce, and factors which are bonds for cementing a marriage.

Dr. Hill declares that the major concern is to keep individuals from

desiring divorce, not to prevent the attainment of relief by those who wish to sever their wedding bonds.

The third part, "The Making of a Family," describes whence babies come, preparing to be parents, meaning of parenthood, and the relationship of family and religious living.

Dr. Evelyn Duvall characterizes successful parents as the ones who continue to grow. Dr. Sylvanus Duvall points out that inner attitudes, which make for spiritual religion, emerge in the home, and that the religious family obtains meaning out of aims above itself.

The concluding section covers trends and outlook: "Family Life Yesterday, Today, and Tomorrow." New York, Association Press, 1953. 466 pp. \$3.75.

Book Notes

by F. R. CREEGER

Making Men Whole

by J. B. PHILLIPS

The publishers say quite justly: "To the person who sees himself as a personality in conflict, . . . to those who worship an externalized God . . . , to those who fail because they are over-anxious, . . . *Making Men Whole* will prove a powerful means of routing anxiety and frustration."

The author offers no panaceas, or platitudes, or five easy lessons

to make men whole. Rather, he challenges us in serious "but not solemn" vein to accept the God-given qualities of life as revealed in Christ and to let loose these qualities in our everyday lives. He tells us not to reflect constantly that "we are unprofitable servants" but to remember always that "we are children of God—and joint heirs with Christ."

Mr. Phillips observes (1) that men are overanxious today in the midst of world tensions, (2) that power and might seems to outweigh the slower method of love, and (3) that men today are not willing to accept fully and completely God's generosity in the gift of Christ and to believe that Christ can be alive in them. The first three chapters of the book are given over to a discussion of these perplexities.

The fourth chapter follows with a helpful presentation of "Inner Resources for the Task."

The final chapter, "Completeness in Christ," is a ringing challenge to discover the purpose of God and "to ask to be allowed to co-operate with God's infinite patience in making men whole."

New York, The Macmillan Company, 1953. 73 pp. \$1.50.

Christianity, Race and South African People

by W. A. VISSER 'T HOOFT

Here, in pamphlet form, is Dr. Visser 't Hooft's report on South

Africa to the Central Committee of the World Council of Churches. It is based on what he heard and saw in South Africa, not on what he heard *about* South Africa.

This is a *timely* report, for more and more people are becoming aware of South Africa and its role in world community.

It is a *revealing* report, setting in clear outline many of the aspects of the South African situation (including *apartheid*) that are unclear and puzzling to the rest of the world.

It is a *challenging* report. As the author says, "If South Africa is really an important test case for racial relationships, its problems are worth serious study." And again, "The churches have a special opportunity and therefore a special obligation to relate South Africa in a constructive way to other nations."

It is a *practical* report. At the end of the pamphlet Dr. Visser 't Hooft makes seven suggestions and recommendations for implementing the task of demonstrating in South Africa the fundamental oneness of Christians.

World Council of Churches, 156 Fifth Ave., New York 10, N.Y., 1952. 33 pp. 25¢.

★ ★ ★ ★ ★ ★ ★ ★

Lord, give us grace to stand for something, lest we fall for everything.

—PETER MARSHALL

★ ★ ★ ★ ★ ★ ★ ★

NEWS ROUNDUP

NATIONAL

One of the unique Sunday schools in the country is that at the United States Military Academy at West Point. All officers and teachers, even in the kindergarten department, are cadets. Over 300 children are taught by 55 cadets, and there is a waiting list of other cadets.

The 30,000,000 Americans who regularly attend U.S. Sunday church schools will be the main discussion topic at the 23rd International Quadrennial Convention on Christian Education at Cleveland, Ohio, July 27-31, 1955.

These Turkish POW's kneel to worship aboard ship as ship passes near Mecca, holy city of Mohammedanism.

Hotel-owner William F. Sneed, Jr., of Lakeland, Florida, discovered \$625,000 worth of buried treasure recently near the mouth of the Suwannee River. Sneed, whose hobby is seeking treasure, said the money is in Spanish gold doubloons and silver pieces of eight dating from 1757.

The White House recently received a collection of Bibles and New Testaments in 78 tongues from the American Bible Society.

More than 200 objectors to military service have been imprisoned under the draft law since its enactment in 1948, the National Service Board for

U.S. Navy Photo



Religious Objectors reported in Washington, D.C.

✓ ✓

Church giving in America has reached a new high, according to the latest fiscal-year reports of 46 Protestant and Eastern Orthodox denominations. Nearly a billion and a half dollars was given to churches, an 8.9 per cent increase over the previous annual total.

✓ ✓

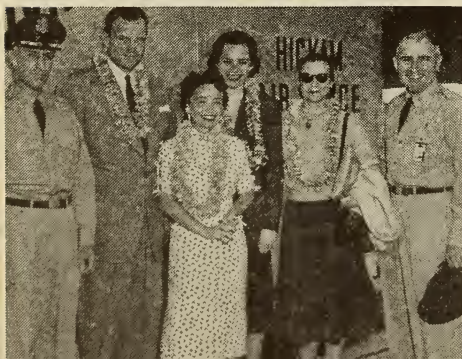
Members of the Protestant Episcopal Church in the U.S. have been asked to contribute an "extra" \$3,825,000 during 1954 for education and missions.

✓ ✓

Abingdon-Cokesbury Press, the book-publishing division of the Methodist Publishing House, announces a

Dr. Louis H. Evans, minister-at-large for the Board of National Missions of the Presbyterian Church, U.S.A., tours Pacific Air Force bases. Above, at Hickam Base, Hawaii, he and his entourage are greeted by W. G. Phillips, deputy commander of the 1500th Air Base Wing, and Chaplain E. I. Carriker. From left: Colonel Phillips; Dr. Evans; Miss Connie Haines, singer; Miss Nancy Stevens, Miss Haines's accompanist; Miss Anne L. Paulus, Dr. Evans' secretary; and Chaplain Carriker.

Department of Defense Photo



shortening of its name to "Abingdon Press." The 14 branch bookstores of the Methodist Publishing House now operate under the single name "Cokesbury."

✓ ✓

Six out of every ten additions to Methodist Church membership come from the Sunday school, Dr. Luke G. Beauchamp, of the Methodist General Board of Education, reports.

✓ ✓

More than 24,000 Roman Catholics joined the Methodist Church last year—three times as many as the number of Methodists who became Catholics.

INTERNATIONAL

The population of the world is approximately 2,456,000,000 persons, according to the United Nations' periodical *Statistical Papers*. No figures were available for the Soviet Union; its population is an estimate.

✓ ✓

The Rockefeller Institute is contributing 60 per cent of the \$100 million needed to carry out the scheme for establishing a network of roads to link the capitals of the northern Arab countries from the Mediterranean to the Persian Gulf, according to the *Arab News Agency*.

✓ ✓

The largest Arab Christian congregation in the Near East is affiliated with the Lutheran Church of the Redeemer in Jerusalem, headquarters of the Lutheran World Federation for relief of the destitute in Palestine. Dr. Paul Scherer, on his return from the Near East, said: "There if anywhere the shadow of the cross is falling on the Moslem world."

The Israel Exploration Society, resuming excavations at Beth Shearim in Galilee, seat of the Sanhedrin between the second and fourth centuries, has uncovered the tombs of two Sanhedrin members.

1 1

An ancient scarab, apparently lost by the commander of the Philistines when he was defeated by King David at the battle of the Vale of Rephaim, has been found on the site of the biblical battleground outside Jerusalem.

1 1

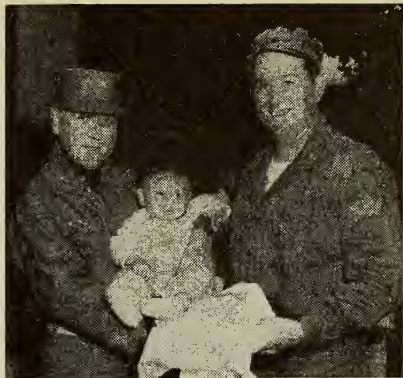
Iceland recently gave UNICEF nine tons of cod liver oil. It was sent to Beirut to help build strong bodies and help prevent rickets among Palestine refugee children. UNICEF has also received large quantities of raisins from Greece, rice from Thailand and Burma, beans from Costa Rica, sugar from Peru, and in recent months \$25,264 worth of green coffee from the government of Colombia.

1 1

In response to an SOS from Chinese refugees when fire swept Hong Kong on Christmas night, U.S. Protestants made available through Church World Service \$10,000 in emergency funds and 320,000 pounds of food and clothing.

1 1

The Korean Amputee Rehabilitation Project, sponsored by the National Council of Churches, has opened a second limb-making shop in Korea at Chonju. At the initial limb-making shop in Seoul, a staff of missionaries and Koreans have outfitted 116 patients with one or more artificial limbs.



U.S. Army Photo

This little Korean child, a resident of Chung Hai Orphanage, Taegu, Korea, is the recipient of the first package of Korean Communication Zone's "Operation Goodwill." The men are Chaplain William B. Estes of Arlington, Va., and Major John C. Carney, Evanston, Ill.

Leonard Mayo, director of the National Council of Churches' Association for the Aid of Crippled Children, outlined future plans to aid Korean war orphans. They include establishment of a "tracer service" to bring families together, group training for orphanage personnel, a foster care and adoption service, and vocational training for widows.

1 1

A Bible dictionary in Braille has recently been published in Japan by the Blind Evangelism Council, with headquarters in the Helen Keller Memorial Building in Tokyo.

1 1

A revised edition of the Dictionary of the Russian Language, published by the Communists, uses the classifications "obsolete," "archaic," and "col-

loquial" when defining religious phrases. "For God's sake" is classified as obsolete, and "Glory be to God" is defined as colloquial. The "Second Coming" is called "an event which will never take place."

A revised edition of the New Testament in literary Mongolian is now complete, thanks to the labors of three Mongol scholars and four missionaries working in Mongolia.

When Pakistan's Constituent Assembly drafted its permanent constitution, it voted that the nation become an "Islamic republic."

A bombed-out German artillery stable has been transformed into one of the most unusual U.S. Army chapels in Europe. Much of the work was done by volunteer labor of Army personnel and German civilians.

The church includes stones from the ruins of several old German churches. One stone came from a church built in the 13th century.

The Church of Norway (Lutheran) has sanctioned sale of the Gospels in magazine format on newsstands throughout the country "in order to bring the Bible into people's homes and to make them read it."

EDUCATION

The Protestant congregation of the U.S. Naval Station at San Juan, Puerto Rico, recently turned over \$400 to the University of Puerto Rico and the Evangelical Seminary at Rio Piedras. This is the first of a series of contributions to be made

to a special student loan fund to benefit needy students at the two institutions.

Columbia University is observing, in 1954, the 200th anniversary of its founding.

Housed in a chateau near Strasbourg, capital of Alsace, is the Collège de l'Europe Libre. The college is operated by the National Committee for a Free Europe for those who escaped from Iron Curtain countries.

A liberal arts college in Alaska is to be built by the Methodist Church at an initial cost of a million dollars. At present Alaska has only two institutions of learning on the college level.

A new Christian University of Indonesia opened last Oct. 1.

PERSONALITIES

I. Stanley Stuber, general secretary of the Japan International Christian University, was named chairman of the new Council of Christian Higher Education in Asia.

Thomas Curtis Clark, publisher, editor, and author of many anthologies of poetry, died Dec. 7, at the age of 76.

Marjorie Kinnan Rawlings, author of *The Yearling* and other books, died Dec. 14, at the age of 57.

With the \$33,200 he won from the Nobel Peace Prize, 78-year-old Albert Schweitzer, medical missionary, philosopher, and musician, will

intensify his medical efforts with the people of French Equatorial Africa by constructing new buildings, buying new drugs, and clearing more land.

John Hersey, author of *Hiroshima*, *The Marmot Drive*, etc., has recently been elected to The American Academy of Arts and Letters. He is, at 39, the youngest man ever to receive this distinction.

Martin Buber of Jerusalem, noted Jewish philosopher, received the 1953 international peace prize of the West German Book Publishers and Dealers Association in Frankfurt, Germany.

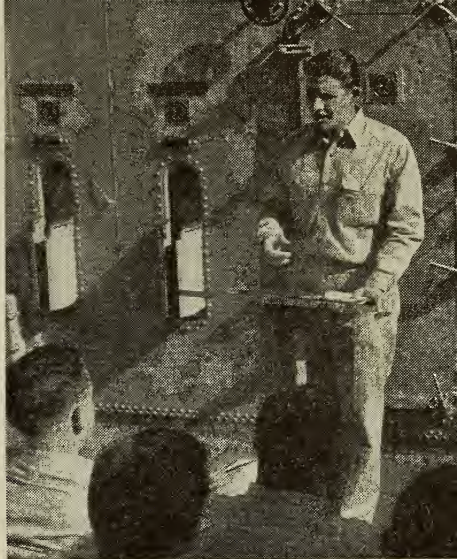
Billy Graham will conduct an evangelistic campaign in England this spring.

Jesse M. Bader, retiring executive director of the Joint Department of Evangelism of the National Council of Churches, became general secretary of the World Convention of Churches of Christ early this year.

CHAPLAINS

The eulogy written for author-chaplain **William A. Maguire**, who died in September 1953 in London, England, comes to a climax with the author's own words from one of his books: "All his life he sought the sunlight for his friends, and finding it, he gave it away." Chaplain Maguire wrote *Rig for Church* and *The Captain Wears a Cross*.

The Marines received recently their first Greek Orthodox and Seventh-Day Adventist chaplains. They are **Nick S. Karras**, first Greek Church priest in



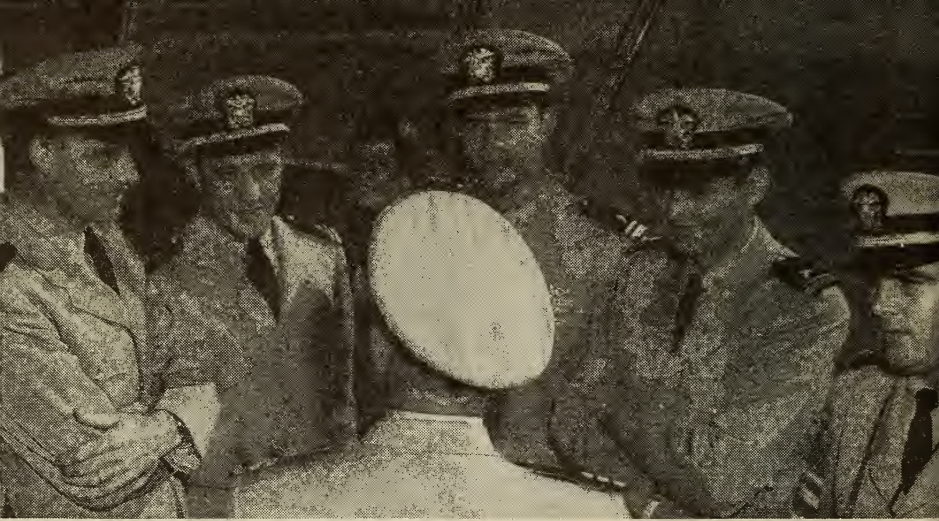
U.S. Navy Photo

Somewhere off the east coast of Korea on a calm Sunday morning a group of men meet on the gundeck of the U.S.S. *Duncan* to worship. Since chaplains have several ships in their circuits, laymen help out. Above, Ensign Jack Paul Wise, Sacramento, California, conducts Protestant worship. He plans eventually to enter Princeton Theological Seminary.

the service, and **Robert Lee Mole**, first Adventist clergyman in the Navy.

When Army Chaplain **Stewart K. Lewis** received his third and fourth decorations recently, he became the most bedecked chaplain of the Korean War. The young Presbyterian from Springfield, Kentucky, now sports on his dress uniform the Bronze Star and three Oak Leaf clusters.

Chaplain **Charles J. Murphy**, who for the past two years has been on duty in the Planning and Training Division, has been transferred to Headquarters Army Field Forces. He



U.S. Navy Photo

The above Disciples of Christ chaplain students were photographed during a field trip conducted at the U.S. Naval Air Station at Quonset Point, R.I. They are, from left: Myron W. Chrisman, Arthur L. Albers (assistant station chaplain), Charles N. Gibbs, Edward H. Kicklighter, and Larry E. Whitley.

replaces Chaplain **Robert J. Sherry**, now at the Chaplain School.

A new regulation on the appointment of chaplains in the Army was published recently. The qualification tour, formerly required, has been eliminated. In its place is a special eligibility requirement.

The Templehof Choir, a thirty-minute radio program broadcast from behind the Iron Curtain in Berlin, Germany, is still receiving popular acclaim by its potential audience of more than sixty million persons. The program was originated and is conducted by U.S. Air Force Chaplain **John T. Donnelly**.

Chaplain **John H. Craven** was among the four men who were first

to receive the new emblems issued recently for Navy men who were in combat with the Marines.

Milton S. Ernstmeyer has issued a Protestant religious instruction booklet to prepare naval personnel for church membership.

Baptist Chaplains **Henry Foss** and **Peter Bakker** baptized more than 500 converts each during a recent twelve-month period.

In six recent evangelistic missions by American Baptist chaplains, 561 persons in the armed services professed conversion, and 842 reaffirmed their faith.

S. Kenneth Johnson, former Navy chaplain, has become pastor of West-

minster Presbyterian Church, Corpus Christi, Texas.

Here are statistics on the service of chaplains in Korea prior to Dec. 1, 1953:

Since fighting began, six chaplains were reported killed in action, two were reported missing, 25 were wounded, one was injured, two were killed while not in battle, and three died while in enemy detention.

Also, 438 decorations were awarded to 356 chaplains. These awards included: two Distinguished Service Crosses, 33 Silver Stars, 16 Legions of Merit, four Soldier's Medals, 304 Bronze Stars, 48 Commendation Ribbons, and 31 Purple Hearts.

Recent awards to chaplains:

Bronze Star: Martin W. Baumgaertner, John D. Benson, Milton E. Berg, Fred C. Beyer, Jr., Matthew D. Blair, Lester E. Burnette, Charles S. Burton, John P. Byrnes, James E. Carter, Clement A. Davenport, Thomas L. Doyle, William E. Hall, Harry R. Hataway, Robert B. Kenny, Joseph H. Lampe, Mert M. Lampson, Armen J. Lubanski, Lonnie W. Meachum, Alfred A. Miller, David R. Moorefield, Thomas A. Newman, William F. Pitman, Alfred D. Prickett, George M. Rumbley, Michael A. Rusnock, Eldon M. Shoemaker, A. J. Turner, Jude Woerdeman, and Robert C. Woodfield.

Oak Leaf clusters to Bronze Star: Elmer P. Gibson, Chester T. Loszewski and Milus F. McAndrew.

Letters of Commendation: Patrick Adams, Linson L. Blakeney, John E. Dodd, Karl H. Ernst, Clement F. Faistl, Austin J. Greene, Patrick H.

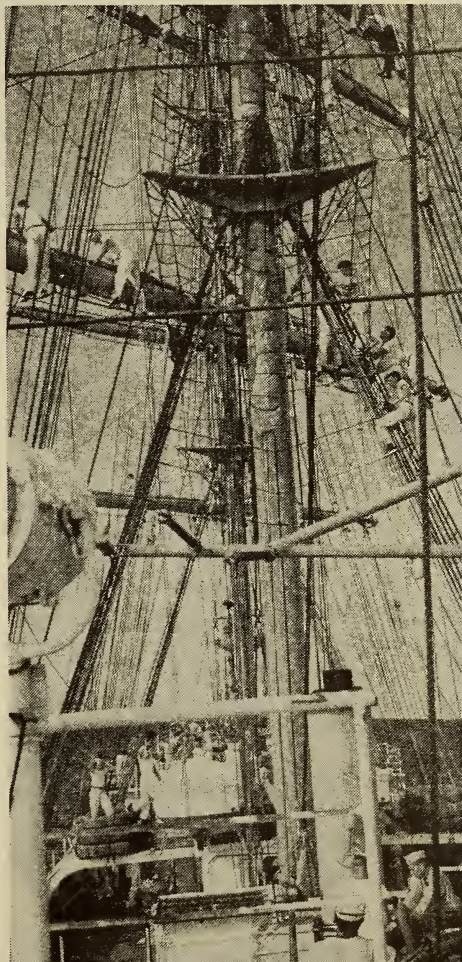
Hanley, Gerald E. Kuhn, Glenn D. Lanby, William R. Lawrence, Edwin Mulligan, and James W. Paul.

Purple Heart: John T. Moore and Parker Thompson.

Silver Star: Benjamin F. Mortensen and Thomas Newman.

Cadets, on summer cruise to Hamilton, Bermuda, furl the sail as USCGC *Eagle* prepares to enter the port at Hamilton.

U.S. Coast Guard Photo



All in Fun!



My grandfather has a new Austin.
He finds it exceedin' exhaustin'.

He gets in with ease

With his legs and his knees,
But his abdomen has to be fossed in.

An old-timer is one who can remember when the Senate was a law-making body and not a detective bureau.

—T. HARRY THOMPSON

A Congressional investigating committee is a body that appropriates public money to find out who else has.

—DAN BENNETT

A young husband informed his wife, "I don't want to wipe dishes; it isn't a man's work." The wife replied with a quotation from II Kings: "And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

—J. CARTER SWAIM, *Right and Wrong Ways to Use the Bible* (Westminster)

Little Mary was being told about prayers. They were explained to her as being like telegrams to God. "Is that why we send them at night,"

asked Mary, "to get the cheaper rate?"

—*Southern General Practitioner*

Military men who collect anti-Texas stories are telling this one: A Texas GI refused to be repatriated in Korea. "Who," he asked, "would want to go back to Texas after seeing Siberia?"

Texan: "Oklahoma is an outlying province of Texas."

Oklahoman: "That isn't so. No state can outlie Texas!"

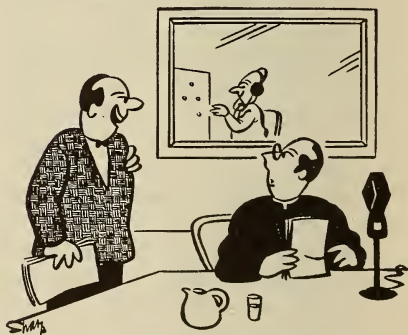
—*Speed Queen News*

Two businessmen who had known each other for a long time were having lunch together.

"How are things?" asked one.

"Rotten!" replied the other with a heavy sigh. "Honestly, if they keep on like this, it looks as though my last income tax return will be just about correct!"

—*Quote*



"You're on, Bishop—and please remember about those quotations from the Bible that we censored!"

Announcing...

JUDGES FOR SECOND SERMON CONTEST

- **David A. MacLennan**

Professor of Preaching and Pastoral Care
The Divinity School, Yale University

- **Howard Thurman**

Dean of Marsh Chapel and University Preacher
Boston University

- **Tertius van Dyke**

Dean, The Hartford Theological Seminary

*Decisions of the judges will be announced in the June issue
of THE CHAPLAIN*

Look in this forthcoming issue for

- ◆ *names of 13 chaplains whose sermons have won prizes*
- ◆ *publication of the sermon winning 1st prize*



Christ is arisen.
Joy to thee, mortall
Out of his prison,
Forth from its portall
Christ is not sleeping,
Seek him no longer;
Strong was his keeping,
Jesus was stronger.

Christ is arisen.
Seek him not here;
Lonely his prison,
Empty his bier;
Vain his entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen.
Joy to thee, mortall
Empty his prison,
Broken its portall
Rising, he giveth
His shroud to the sod;
Risen, he liveth,
And liveth to God.

J. W. VON GOETHE

